

As'hāb Ar-Rass

**The People of Ar-Rass: The Ones who
Endured**

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May Allāh hasten his release*

At-Tibyān Publications

**“Three types of people are beloved by
Allāh...”**

and amongst them was mentioned,

**“The man who meets the enemy force, so
he displays (or erects) his throat to them,
until he is killed...”**

*[Kitāb Al-Jihād (1/84) of Ibn Al-Mubārak;
declared Sahīh by Al-Albānī in Sahīh Al-Jāmi’ (3074).]*

“So what did they attain!?!”

They attained success – with the Permission of Allāh – just as those Believers who were killed at the hands of As’hāb Al-Ukhdūd ^[1] (The Owners of the Ditch) were successful...

“But they were killed by the Owners of the Ditch – not by the Owners of Ar-Rass!!”

Ar-Rass – is the Ditch!!

“How can that be?”

Our Lord mentioned Ar-Rass in two places in His Book. He said in Sūrah al-Furqān,

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا وَعَادًا
وَتَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا

“And Nūh’s people, when they denied the Messengers - We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Thālimīn (polytheists, tyrants, etc); and (also) ‘Ād and Thamūd, and As’hāb Ar-Rass, and many generations in between.” ^[2]

And in Sūrah Qāf,

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَتَمُودُ

“Denied before them (i.e. these mushrikīn of Makkah who denied

¹ As’hāb Al-Ukhdūd: This can imply two meanings, and thus, two subjects. At times, it is used to refer to the “People of the Ditch” – those who were preferred death rather than compromising their Dīn, in the story of the Boy and the King. And at times, it is referring to the “Owners of the Ditch” – those who were the killers of the People of the Ditch. Also refer to the book, “The People of the Ditch,” by At-Tibyān Publications.

² Al-Furqān: 97-98

you, O Muhammad (صلى الله عليه و سلم) the people of Nūh, and As’hāb Ar-Rass, and the Thamūd ...” ^[3]

And Rass, literally means “pit”, and it entails anything which is dug. As the poet once said:

“The lazy ones are digging the Risās”

And Risās, is the plural of Rass.

And regarding As’hāb Ar-Rass, there are several opinions – the strongest and most authentic of which are two.

The first one being that which was strengthened by Ibn Jarīr At-Tabarī رحمه الله, in his Tafsīr. And that is that the As’hāb Ar-Rass are the killers of As’hāb Al-Ukhdūd – taken from the meaning of Ukhdūd (Ditch), which is a pit. Ibn Jarīr said, “And I know not of any people who have a story regarding a pit, mentioned by Allāh in His Book – except As’hāb Al-Ukhdūd.”

And it is possible to recognize the similarity of this saying, by seeing that Allāh has mentioned As’hāb Ar-Rass without going into any details regarding their story. So it appears that the reason why it was unnecessary to mention the details, is due to the story already being well-known. And there is no story known to be nearer to its meaning, other than the story of As’hāb Al-Ukhdūd.

But we do not intend to mean that (the events of the City of) Ar-Rass is that which is mentioned in the Rass of As’hāb Al-Ukhdūd; Rather, Ar-Rass is a famous old water-well, well known to the ‘Arabs.

“So what does this have to do with anything?”

Do you know what the success of those Believers who were killed by As’hāb Al-Ukhdūd (Owners of the Ditch) was?!

³ Qāf: 12

“No.”

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

“Verily, those who put into trial the Believers, men and women, (by torturing them and burning them), and then do not turn in repentance, (to Allāh), will have the torment of Hell, and they will have the punishment of the burning Fire. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the Great Success.” [4]

Verily, the “Great Success” is steadfastness upon Tawhīd, and martyrdom (Shahādah) in the Cause of Allāh...

Indeed, history repeats itself. And I verify that through the Statement of Allāh:

وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

“... and you will not find any change in the Way of Allāh.” [5]

And:

أَلَا بُعْدًا لِمَدْيَنَ كَمَا بَعَدَتِ ثَمُودُ

“So away with Madyan! As away with Thamūd! (All these nations were destroyed).” [6]

⁴ Al-Burūj: 10-11

⁵ Al-Ahzāb: 62. The entire verse is, “That was the Way of Allāh in the case of those who passed away of old, and you will not find any change in the Way of Allāh.”

⁶ Hūd: 95

And away with the Owners of Ar-Rass! As away with the Owners of the Ditch!

الْأَخْدُودِ النَّارِ ذَاتِ الْوَقُودِ ذَاتِ الْبُرُوجِ وَالْيَوْمِ الْمَوْعُودِ وَشَاهِدٍ وَمَشْهُودٍ قُتِلَ أَصْحَابُ السَّمَاءِ
يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ إِذْ هُمْ عَلَيْهَا قُعُودٌ وَهُمْ
الْحَمِيدِ

“By the heaven holding the big stars, and by the Promised Day, and by the witness and the witnessed; cursed were the Owners of the Ditch, of the fuel-fed fire, when they sat by [the fire] and they witnessed what they were doing to the believers. They had nothing against [the believers], except that they believed in Allāh, the All-Powerful, Worthy of all Praise! Who, to Whom belongs the dominion of the heavens and the earth! And Allāh is Witness over everything.” ^[7]

Indeed, the regime had against the Mujāhidīn in Ar-Rass, that which the Owners of the Ditch had against the Believers.

And they surrounded them with blazing fire, and they ignited the fire of war against them, just as the Owners of the Ditch ignited the fuel-fed fire.

And our brothers in Ar-Rass endured and resisted (from compromising), just as the People of the Ditch endured and resisted (from compromising).

And until... there was amongst them a child who did not reach the age of puberty... he fought for the Sake of Allāh, until he was killed... Reminding us of the child who told his mother, **“Have patience, for you are upon the Truth,**”^[8] – when they were forced to enter into the

⁷ Al-Burūj: 1-9

⁸ Refer to the Hadīth of As’hāb al-Ukhdūd, also refer to the book by At-Tibyān Publications, “The People of the Ditch.”

Ditch. Like such, let the endurance and resistance be. Will not those who claim to be “men” follow this child – this lion cub?!

“And what did the regime have against those (Mujāhidīn) who were killed at Ar-Rass?”

... That they believed in Allāh, the All-Powerful, Worthy of all Praise.

“But the regime is Muslim!!”

In that case, the “Islām” of Musaylamah.

“And what Īmān did the Mujāhidīn have, for which the regime punished them?”

The reason for the punishment against the Mujāhidīn, was that they sought to be governed with that which Allāh has sent down – while the Tawāghīt desired to go for judgment (in their disputes) to the Tāghūt, the United Nations, even though they were ordered to reject them; and the Tawāghīt desire to govern with the French and British man-made laws, in exchange for the Divine Legislation which they were ordered to govern with. As for the regime claiming to possess Īmān – then Allāh has notified us regarding such:

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى
الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgment (in their disputes) to the Tāghūt while they have been ordered to reject them. But Shaytān wishes to lead them far astray.”^[9]

And also, another reason for their punishment, was because the

⁹ An-Nisā’: 60

Mujāhidīn wanted to make the Dīn to be purely for Allāh Alone ^[10]; while the Tawāghīt desire to make some of the Dīn for Allāh, and some for other than Allāh.

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ
الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allāh is not unaware of what you do. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.” ^[11]

Or a time for Allāh, while another time for other than Allāh:

يُحِلُّونَهُ عَامًا وَيُحَرِّمُونَهُ عَامًا لِّيُوَاطُّوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ لَهُمْ سُوءَ أَعْمَالِهِمْ
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

“... they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allāh, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allāh guides not the people, who disbelieve.” ^[12]

And the Tawāghīt accept that Allāh has the Sole Right to Legislate, only after their king gives permission. And they accept that their king legislates, whether Allāh (Most High) gives them permission, or not.

¹⁰ “And fight them until there is no more fitnah (shirk), and the religion (worship) will all be for Allāh (in the whole of the world).” Refer to Al-Anfāl: 39; also similar in Al-Baqarah: 193

¹¹ Al-Baqarah: 85-86

¹² At-Tawbah: 37

وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ

“And they assign to Allāh a share of the tilth and cattle which He has created, and they say: “This is for Allāh -according to their pretending- and this is for our (Allāh’s socalled) partners.” But the share of their (Allāh’s socalled) “partners” reaches not Allāh, while the share of Allāh reaches their (Allāh’s socalled) “partners”! Evil is the way they judge.” ^[13]

And they punished the Mujāhidīn, because they had declared to every kāfir:

إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ

“Verily, we are free from you and whatever you worship besides Allāh. We have rejected you and there has emerged between us and you, hostility and hatred forever, until you believe in Allāh Alone.” ^[14]

While the regime declared to every kāfir,

“Worship our deity for one year, then we will worship your deity every year.”

Meaning, they said to the Crusaders, “Worship our god – wealth – for a year; then we will worship your god – the Cross – every year.” [i.e. as long as you give us money and increase our wealth and power, we will protect and preserve you and your Crusade.]

And they punished them, because the Mujāhidīn got infuriated due to the Istihzā’ (mockery) against Allāh, the Messenger, and the Symbols of Islām in the media outlets; yet the Tawāghīt want the “Freedom of

¹³ Al-An’ām: 136

¹⁴ Al-Mumtahinah: 4

Kufr” – as long as it doesn’t touch [threaten] their thrones – and the Tawāghīt want that revilement of Allāh and His Messenger becomes something accustomed to the people, until there is none left who possesses Ghīrah (pride) for the Dīn of Allāh.

And the Mujāhidīn seek to establish the Symbol of Islām of ‘Enjoining the Good, and Forbidding the Evil’, and they refuse to let the Dīn be distorted right in front of their faces. And they want the Symbol of Enjoining the Good and Forbidding the Evil to be in accordance to the requisites of the Divine Legislation, not the requisites of the government; and for the Truth to be spoken, whether the kings are pleased by it, or detest it. But the Tawāghīt desire to distort the Dīn whenever they want, without being condemned; and wish that Enjoining the Good and Forbidding the Evil is kept within the boundaries and containment of their laws; and that the Divine Legislation is completely under their whims and desires.

And they punished the Mujāhidīn, because they fight the mushrikīn collectively ^[15], and they lie in wait for them at each and every place of ambush ^[16]. But the Tawāghīt want to fight against the People of Islām, and protect the People of Idols ^[17]; and they want to cancel the Sharī’ah completely, and to label Jihād as “terrorism and transgression” – and that people take the opposite as their Dīn, of “peace with, surrendering to, and coexisting with the infidels”...

“Enough! You’ve said enough! The matter has become clear to me now.

¹⁵ “... and fight against the mushrikīn collectively, as they fight against you collectively.” [At-Tawbah: 36].

¹⁶ “So slay the mushrikīn wherever you find them, take hold of them, encircle them and lie in wait to ambush them on each and every path.” [At-Tawbah: 5].

¹⁷ The Prophet صلى الله عليه و سلم mentioned regarding the Khawārij, that “They will kill the Followers of Islām, and let go of the Followers of the Idols.” Refer to “Thilāl Al-Jannah Takhrīj As-Sunnah” (910) by Ibn Abī ‘Āsim رحمه الله , classified as “Sahīh” by Shaykh Nāsir Al-Albānī رحمه الله . Also narrated similarly by Al-Bukhārī رحمه الله in “Kitāb Al-Anbiyā” (3166). Also narrated by Muslim, An-Nasā’ī, Abū Dāwūd and Ahmad. All from Abū Sa’īd Al-Khudrī رضي الله عنه .

But will the atrocities of the Tawāghīt, and their killing of the Muwahhidīn go just like that – without any recompense?!”

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ

“Verily, those who put into trial the Believers, men and women, (by torturing them and burning them), and then do not turn in repentance, (to Allāh), will have the torment of Hell, and they will have the punishment of the burning Fire.” [18]

“You’ve spoken the truth; but will the blood of our martyred brethren go just like that - without any recompense?!”

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ

“Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the Great Success.” [19]

That is how we see them as, and we have hope in Allāh with regards to them, and we do not sanctify anyone before Allāh.

“But will the Tawāghīt get any recompense in this world?!”

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ إِنَّهُ هُوَ يُبْدِي وَيُعِيدُ وَهُوَ الْغَفُورُ الْودُودُ ذُو الْعَرْشِ الْمَجِيدُ فَعَالٌ لَمَّا يُرِيدُ

“Verily, the Grip (Punishment) of your Lord is severe. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter). And He is Oft-Forgiving, full of love (towards the pious who are real true Muwahhidīn), Owner of the Throne, the Glorious; He (always) does what He wills.” [20]

“You mentioned that history repeats itself... Is there any example in

¹⁸ Al-Burūj: 10

¹⁹ Al-Burūj: 11

²⁰ Al-Burūj: 12-16

history which could notify us of what will befall the Tawāghīt of the Arabian Peninsula?”

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ فِرْعَوْنَ وَثَمُودَ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ
بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ

“Has the story reached you of the armies, of Fir'awn and Thamūd? Nay! The disbelievers (persisted) in denying (Tawhīd). And Allāh encompasses them from behind! Nay! This is a Glorious Qur’ān, (Inscribed) in The Preserved Tablet!”^[21]

“We ask Allāh to hasten the recompense of the Tawāghīt of the Peninsula, in this world and in the Hereafter; and that He makes them a (horrifying) sign for mankind, and a lesson for those who will take heed. Is it possible for you to return to the topic of the meaning of As’hāb Ar-Rass – You mentioned that there are two strong opinions regarding this matter, but you only mentioned one?”

The other saying regarding As’hāb Ar-Rass, is that they were the killers of Habīb An-Najjār. And this is the opinion of Mujāhid, As-Suddī, and Ka’b Al-Ahbār.

“And who is Habīb An-Najjār?!”

The scholars of Tafsīr have mentioned that it is the name of the man whose story is mentioned within Sūrah Yāsīn.

As Allāh said:

وَاصْرَبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ قَالُوا مَا أَنتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنتُمْ إِلَّا تَكْذِبُونَ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُم لَمُرْسَلُونَ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ قَالُوا إِنَّا تَطِيرُوا بِكُم لَيْنِ لَمْ

²¹ Al-Burūj: 17-22

تَنبِّهُوا لَنُرْجِسْكُمْ
وَكَيْمَسَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ قَالُوا طَائِرُكُمْ مَعَكُمْ أَنِذَا كُنتُمْ بِلِأَنْتُمْ قَوْمٌ مُّسْرِفُونَ

“And put forward to them a similitude; the (story of the) dwellers of the town {It is said that the town was Antioch}, when there came Messengers to them.

When We sent to them two Messengers, they belied them both, so We reinforced them with a third, and they said: “Verily! We have been sent to you as Messengers.”

They (people of the town) said: “You are only human beings like ourselves, and the Most Beneficent (Allāh) has revealed nothing, you are only telling lies.”

The Messengers said: “Our Lord knows that we have been sent as Messengers to you, And our duty is only to convey plainly (the Message).”

They (people) said: “For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful torment will touch you from us.”

They (Messengers) said: “Your evil omens be with you! (Do you call it “evil omen”) because you are admonished? Nay, but you are a people Musrifun (transgressing criminals).” [22]

And then Allāh (Glorified is He) mentioned the account of the Believing man:

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ أَأَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِي الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ إِنْني إِذَا لَفِي ضَلَالٍ مُّبِينٍ إِنْني آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ

²² YāSīn: 13-19

“And there came running from the farthest part of the town, a man, saying:

O my people! Obey the Messengers; Obey those who do not ask you for wages (for themselves), and who are rightly guided.

And why should I not worship Him (Allāh Alone) Who has created me and to Whom you shall be returned. Shall I take deities besides Him?! If the Most Beneficent (Allāh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me! Then verily, I would be in manifest misguidance.

Verily! I have believed in your Lord, so listen to me!” ^[23]

So look! At this Believing man; Look at how he openly proclaimed the Truth and assisted the People of Tawhīd... So let whosoever wishes, label him as a “foolish and reckless” person!

And he came running from the furthest part of the town! So let whosoever wishes, to label him “rash and hasty”!

And he invited to the Truth openly and manifestly – without any mumbling or watering down anything! So let those who want to, say, “This is not proper wisdom in the Da’wah, nor is it gradual progress!”

And he announced clearly that he is upon this Blessed Da’wah, and he did not try to ‘justify’ anything to them, nor did he say, “I only hold to the theory, but I do not act upon it,” nor did he say, “I only explain this academically, by I do not justify this”; nor did he go forth to explain that it is permissible to co-exist, saying to the mushrikīn, “I like your religion, and you like my religion...”

So look at this truthful and sincere Muwahhid... how he defeated the mushrikīn and their scholars and their analysts by using proofs – and there is no doubt that this is what happens in each and every Ummah. And the layman from amongst the Muwahhidīn is capable of defeating

²³ Yāsīn: 20-25

one thousand of the scholars of the mushrikīn, as was mentioned by Shaykh Al-Islām Muhammad ibn ‘Abdil-Wahhāb. And this is the situation of the People of Tawhīd in all eras and places; in the fields of spears and uproar, they are victorious at times, and they are defeated at times – but as for the fields of proofs and evidences, then they are always the manifestly victorious ones. And likewise, were the Shuhadā’ of Ar-Rass, and their brethren from amongst the Mujāhidīn...

They did not turn back from openly confronting the kufr, and they indeed labeled it as “manifest misguidance”; and they did not turn back from explaining the futility of the false-deities, and that they are of no use whatsoever, and that they cannot save anyone... and they called out, saying, “We have believed in your Lord, so listen to us...”

Indeed, the Muwahhid who truly realizes that this life (Ad-Dunyā) is short, and it will perish along with all that it contains of tests and hardships – Verily, it is only that Muwahhid who will be able to taste the unusual sweetness of the eloquence in how the story was ended, without mentioning the murdering of Habīb An-Najjār – rather, the story shifts directly to the recompense:

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ قِيلَ ادْخُلِ الْجَنَّةَ

“Verily! I have believed in your Lord, so listen to me!”

It was said (to him): “Enter the Gardens.” ^[24]

So there was, in between the time he had said, “Verily, I have believed...” – and when it was said to him, “Enter the Gardens” – a very short gap, which was enormously immense!!

When he was alive, he said, “I believe” – and then he was told, “Enter the Gardens” after he was killed. And in between these two statements, the greatest thing which mankind fears took place: And that is death.

Indeed, this powerful eloquence is the best way to explain what goes on in the soul of the Mujāhid when he meets the rows of the enemies...

²⁴ Yāsīn: 25-26

That is that he goes above and beyond the death which he sees, and he gazes onto that which is behind it, of the Gardens... and he ends his thoughts of the death and sufferings he is going through, just as the story stops and does not mention the killing of Habīb An-Najjār.

And it is perhaps possible for you to see, since we are talking about the Shuhadā' of Ar-Rass, to shift away from the stage of death... So you see with your own eyes, a firm warrior fighting back – and then, he is an honored martyr under the Throne of Allāh... and there is nothing in between the two, except patiently enduring for an hour. We ask Allāh to accept our brothers amongst the Shuhadā' (martyrs).

And this psychological mindset which surpasses death – this is the same mindset which the Messenger of Allāh taught to his Companions, when he said, *“And know! That the Gardens are beneath the shades of swords.”*^[25]

And perhaps here, those who only know the outside appearance and externalities of the life of this world, they will oppose this and say, “Those which are beneath the shades of swords, that is death! That’s not Paradise! Explosives and bombings only contain death, killing, and ripping apart of limbs! They don’t contain the Gardens of ‘Adn!!”

But the Great Prophet صلى الله عليه و سلم raised his Companions and brought them up upon this psychological mindset – which even modern day military experts have not been able to reach, but recently they are attempting to do it, and still with great flaws indeed!!

So here is this General S. Patton, who is considered as one of the greatest military leaders in the entire history of America, the one who has become an Imām of all the American military, administrative, and economic experts, and of all those who follow their programs – none of them dispute his leadership... So this great commander from amongst the commanders of kufr – the greatest reason which caused his fame, and the fame of his methods, was in how he incited his troops to fight; and the majority of his famous speeches was in reminding them of what

²⁵ Refer to Al-Bukhārī (2818, 2965, 3024), and Muslim (1742).

they could say when they become elderly, narrating to their grandchildren of their bravery and courage in the battles, and he told them, “If you go forth fighting, you will be able to boast in pride about it!!”

So this infidel understood the most elementary matter, which is that the Fighter must ponder upon the good outcome, not about the death. But according to this infidel, the good outcome is to merely show-off and boast about what he accomplished – that’s it...

So this mindset (of surpassing death), which was molded and shaped by the Prophetic Upbringing (*At-Tarbiyyah An-Nabawiyyah*), is what made ‘Umayr ibn Al-Hamām رضي الله عنه exclaim, “*If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!*”^[26] And this is the mindset which made Anas ibn Nadhar رضي الله عنه proclaim, “*The Gardens, by the Lord of An-Nadhar... I smell its fragrance from behind Mount Uhud!*”^[27]

Yes indeed, from behind Mount Uhud – where mankind finds the stench of blood and severed limbs, Anas ibn Nadhar finds the fragrance of Paradise... where people find the smell of gunpowder, TNT, and explosives – the Mujāhid in the Path of Allāh finds the fragrance of the Gardens.

Allāh has indeed blessed me by giving me the opportunity of meeting and mixing with most of the Mujāhidīn in the Arabian Peninsula, from amongst those who have been martyred now, or imprisoned, or yet remains as a Murābit (guarder). And I swear by Allāh, besides Whom there is none worthy of worship, nor any Lord besides Him: I have not found a single one of these Mujāhidīn, except that he eagerly seeks martyrdom in the Path of Allāh; and it is as if they all say, “Verily, it is too lengthy of a life!” This is what they say, even with the fact that their lives are completely in Ribāt (guarding the territories and areas of the Mujāhidīn), I’dād (preparation, such as learning how to make explosives, perfecting sharp shooting and aim, etc), and Jihād (fighting

²⁶ Refer to Muslim (1901).

²⁷ Refer to Al-Bukhārī (2805), Muslim (1903).

in the Path of Allāh against the enemies of Allāh). And I swear by Allāh in Whose Hand is my soul – it is the most sought thing for which mankind seeks for – and they live in such happiness in this Jihād, and such bliss, and their eyes are in such delight – that if Nāyif ibn ‘Abdīl-‘Azīz and the Tawāghīt of the Arabian Peninsula knew about it, they would have surrendered willingly to Allāh in Islām, and they would have spent everything looking for a path by which they can join the Mujāhidīn... and if the seekers of tastes and comforts, and the slaves of lusts and desires were to know about this happiness and bliss, then they would never prefer even the entire world and its enjoyments above the blissful dust of this Path, “... And we testify not except according to what we know, and we could not know the unseen!” That is how we see them all as, and Allāh is their Judge, and we sanctify none before Allāh.

And I believe that the Shuhadā’ of Ar-Rass are all saying now, exactly what Habīb An-Najjār said, after he was killed by the Owners of Ar-Rass:

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

“It was said (to him): “Enter the Gardens.” He said: “Would that my people knew! That my Lord has forgiven me, and made me amongst the honored ones!” [28]

“If only our people knew! How our Lord has forgiven us all of our sins, and made us from amongst the honored ones!”

As for the Tawāghīt, then Allāh has told us of how their recompense was in that era:

وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُندٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُتَرَلِّينَ إِنَّ كَانَتْ إِلَّا سَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ يَا حَسْرَةَ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ وَإِنْ كُلٌّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ

“And We sent not against his people after him an army from

²⁸ Yāsīn: 26-27

heaven, nor do We send (such a thing). It was but one Sayhah (shout, scream) and lo! They (all) were silent (dead-destroyed). Alas for mankind! There never came a Messenger to them but they used to mock at him. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. And surely, all, everyone of them will be brought before Us.”^[29]

But as for our era, then Allāh has made the punishments to be carried out through the hands of the Believers, and has threatened the kuffār – and specifically the murtaddīn – by the Mujāhidīn in His Path, as He said:

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ

“O you who believe! Whoever from among you turns back from his Dīn, Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers; Fighting (i.e. waging Jihād) in the Path of Allāh; and never afraid of the blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All Sufficient for His creatures' needs, All Knower.”^[30]

So O Noble Brother: You have surely seen these two examples similar to the situation of our martyred brothers at Ar-Rass – with such a great resemblance between them. And both of the narratives are mentioned in the Tafsīr of the As’hāb Ar-Rass, those whom Allāh (Most High) mentioned in His Book.

And we beg Allāh (Lofty and Exalted is He) to accept our brothers from Ar-Rass as Shuhadā’, and that He keeps us firm and steadfast, just as they firmly endured; and that He bestows Shahādah upon us, as He

²⁹ Yāsīn: 28-32

³⁰ Al-Mā’idah: 54

bestowed it upon them – and that He allows us to meet Him without having altered in the least, nor turning back on our heels.

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا
إِيمَانًا وَتَسْلِيمًا مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ
يَنْتَظِرُ
وَمَا بَدَّلُوا تَبْدِيلًا

“And when the Mu’minūn saw the Ahzāb (the Coalition), they said: “This is what Allāh and His Messenger had promised us, and Allāh and His Messenger had spoken the truth,” and it only added to their faith and to their submissiveness (to Allāh).

Among the believers are men who have been true to their covenant with Allāh (they have gone out for Jihād), of them some have fulfilled their obligations (have been martyred), and some of them are still waiting, but they have never changed (they never proved treacherous to their covenant which they concluded with Allāh) in the least.” ^[31]

³¹ Al-Ahzāb: 22-23